

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



Elder Hicks and Red Indian Exhibit

The Demonstration Thrilled Scores of Scouts

(See article page 468)

A SOLEMN CONCLAVE

By PRESIDENT JOSEPH J. CANNON

FEW times in his life has it been this writer's opportunity to receive such a spiritual blessing as was poured out on the conference of the mission presidents at Liege, Belgium. Much experience was assembled there. Mature men and women representing decades of missionary labours and scores of years in auxiliary work and presiding positions were undertaking to exchange knowledge and methods and to gain inspiration for the battle against indifference and the powers of darkness.

Perhaps the highlight of the gathering was the testimony meeting on Sunday, the last day of June. At nine in the morning we came fasting and remained without adjourning until half past three in the afternoon. All bore testimony, and our spirits were further lifted by singing the songs of Zion.

Many things can be said, naturally, in more than six hours. Not all concerned the wonderful gifts of the Spirit, though this theme will characterize the meeting in my memory forever, but nearly all told of some manifestation of the Lord's miraculous dealing with them or their families. If accepted by the Christian world, those testimonies would join this modern work indissolubly with the times of the Apostles.

President Milton H. Knudsen of Norway related an interesting story. He told of the breakdown of a young woman, an active worker in the Church, and of her being taken to a sanatorium. She was kept in seclusion under the care of specialists who stated that her case would take at least ten years of psychiatric treatment. These refused to permit the administration of the elders. Because of this her father had her removed to another institution, and after repeated requests gained consent for himself and President Knudsen to administer to her. Meanwhile a hundred saints fasted and prayed. The disease was rebuked and she was promised a quick and complete recovery. A few days later she was removed from the protected ward and shortly thereafter released from the institution completely cured.

President Knudsen told also of a man, a non-member of the Church, who had become irresponsible. The elders were called in and after fasting and prayer they administered to him. They were prompted to rebuke the evil one and command it to depart and not afflict the man further. There was an immediate change in him. His relatives hardly recognized him, his reason having returned completely.

President Octave F. Ursenbach of the Belgium district told of the sickness and death of his mother when he was a small boy. His grandmother, a woman of great faith, urged the elders to administer to her. They pleaded that it was too late. She asked them if the Melchizedek Priesthood did not have power over death, and urged them to exercise their faith. They laid their hands on the head of his dead mother, and when they had finished the ordinance, she opened her eyes and asked, "Why did you bring me back?" She then related that as her spirit departed from the body her husband had met her. They

had begun to experience the beautiful things in the other world when suddenly he stopped and turning to his wife said: "The Priesthood is so powerfully exercised in supplication for your return that heaven has granted that you return to your body to rear our children." He admonished her to speak with caution regarding what she had seen, gave her an affectionate farewell and promised to call for her later.

President Ursenbach told also of being once suddenly warned not to go into a powder house when he was working in blasting operations in the mountains. A moment later a great stone crashed into the house. It would certainly have taken the lives of himself and his companion if they had not been saved by the warning of the Spirit.

PRESIDENT ROY A. WELKER of the German-Austrian mission told of attempting to administer to a good woman who had been operated on for appendicitis. Some power had temporarily taken possession of her during her weakened condition. She told her people that he was coming and at just what spot he was as he approached. But when he and other elders attempted to administer to her, she became so violent that it was impossible. They withdrew and fasted and prayed for a day. Then instead of going to her they held their prayer service especially in her behalf and rebuked all powers that were afflicting her. At that time she went to sleep and awoke the next morning entirely free from any disturbing influences. To the astonishment of the doctor, the discoloured and unhealed wound in her side was well, with natural colour and with the very stitches gone.

One of the presidents told of being awakened in the night, before leaving for his mission, by the wail of grief from the home of his next door neighbour. He hurried over and found that the father of the family, who was his friend, had suddenly died. Later he met with the family to take a last look at their beloved one. As he gazed he heard his departed friend speak to him in distinct words: "You tell her that I am all right." He was astonished and remained silent. The words were repeated: "You tell her that I am all right." He turned to the widow and told her gently that her husband had just communicated with him, asking him to assure her that he was all right.

Other testimonies were given, and President Merrill concluded the memorable meeting with the narration of a wonderful experience that came to him in his youth. At ten years of age he began to pray for a testimony, but it did not come then. By the delay he learned the habit of praying and the power to persist. At a critical time in his life, when he was about to begin on his university work where he would meet problems that might have destroyed his faith if he had not been specially fortified, he received a glorious manifestation. While he was on his knees, he learned positively that the Lord actually does live. So great was his joy that he leaped to his feet shouting thanksgiving.

No one of open mind who might have listened to the serious and calm statements made at the meeting could have gone away unconvinced that the Lord is doing marvellous things among His people and that the gifts of the Gospel are their portion.

TELLING THE REDMAN'S STORY

By Elder Eargle C. Harmsen

IT WAS a serene July evening in historic Yorks wood in the heart of the midlands. Under a ceiling of stars and the light of a summer moon in an amphitheater shaped by nature and flanked by tall, whispering trees sat 350 Boy Scouts of Birmingham council. They were seated on logs, forming a huge crescent around a bright, flickering campfire. They had assembled for a weekend camp. It was time for the evening programme. Rumours about the tents that day had indicated that there was something of a novelty in store. All was quiet.

The Hopis' Friend

ONE of the respected friends of the Hopi Red Indians, whose ceremonial dance as demonstrated by Elder J. Ridge Hicks is described in this article, was the late President Anthony W. Ivins of the First Presidency.

President Ivins often sat with them in their circles. He was known among the Indians as "Tony Ivins — he no cheat."

The Hopis of Arizona, numbering approximately 2500 Red Indians, control two and one-half million acres of land (an area approximately the same size as the counties of Yorkshire and Lancashire combined).

Wearing a badge of high rank which glittered in the campfire light, a dignified looking, square-shouldered man walked out near the fire.

"Scouts, tonight's programme will be presented to you by two Latter-day Saint missionaries from America. It is my pleasure to introduce you to Elder Ralph W. Hardy."

The visitor walked forward. "Fellow Scouts," he responded, "greetings from America." He raised his right arm to form the Scout sign, and the throng of khaki-garbed youths stood at attention and returned the greeting with the same sign.

Then Elder Hardy continued, "Elder J. Ridge Hicks and I are here with you tonight hoping to acquaint you with the American Red Indian."

Clad in the ceremonial dress of the Redman, Elder Hicks moved into the shadows of the fire. A hum of astonished approval breezed through the audience.

Then Elder Hicks began the story of the American Indians. He told of their customs, their traditions, their ancestry and their rituals. He explained

the significance of the grotesque headdress of panels that he wore. He told them how it had been worn by Chief Aw-wa-nee (which in English means "Little Laughing Bear Running After Water") of the Hopi tribe in their religious rites. He explained how the strange symbols and figures in the panels represented the seasons and occupations of the Hopis. He exhibited Indian porridge bowls of red, baked clay; the ceremonial bowls and baskets in which seeds were stored; the gaudy "Kaccina" doll used in the tribal rituals; a stone axe head many hundreds of years old; the baskets made like coiled rope which were used to carry precious seeds during planting season; the bead work and other Indian trappings and trinkets.

Then Elder Hardy sang the songs of the Indians and told thrilling stories about the Mormon Pioneers. He recited the Redman's prayer, "May the Great Spirit keep our hearts pure, our minds clean and our bodies very, very strong," beating his fists upon his chest as he concluded.

The Scouts repeated it after him, finishing with a rumbling across their ribs which sounded through the woods like the low notes of a powerful xylophone.

Elder Hardy finished, and a wave of silence passed over the camp.

Suddenly a melodious chant swelled from the heart of Yorks wood, and the youths twitched with awe on their log seats. A weird figure stomped into the dim shadows of the fluttering flames, beating a swinging rhythm with a brilliantly coloured gourd rattle. There was an admiring gasp mixed with a shudder as the figure jumped forth into the full light of the fire. Elder Hicks, who had spent several months mingling with the Hopi tribesmen in Arizona before coming on a mission to Great Britain, was enacting their dance.

Faster and faster he whirled around the large campfire, suddenly bursting into an orgy of violent stomping. Then he began to move more slowly, finally coming to a halt. His large headdress of symbols lowered, and he demonstrated the ceremonial prayer of the Redman.

Silence again spread its mantle over the gathering. But it remained for only seconds. A burst of applause rang out, and then followed cries of "Bravo! Bravo! Bravo!"

The Scout cheer leader rushed onto the scene, and behind his leadership the youths chorused their applause in unity.

THE programme was completed, and the two elders made their way across the fields to the camp headquarters to change clothes. They were followed by a questioning and admiring group of Scouts and executives. As they removed the grease-paint from Elder Hicks' arms and legs, one of the officials politely offered them a cigarette.

"Thank you, but we don't use them," was the cordial reply, and the elders proceeded to explain the Latter-day Saint Word of Wisdom.

Meal time came, and a special kettle of cocoa, instead of tea, was placed on the camp stove for the missionaries.

After the supper in the rustic but cozy camp cabin, one of the executives unlocked the library cupboard, taking from it a large book beautifully bound with a black leather cover. He asked the elders to sign it, explaining that it was the guest register. They signed their names beginning with "Elder" and finishing with "Salt Lake City, Utah." Their names appeared only a few lines below the signature of Lord Baden-Powell of Gilwell, chief Scout of the world.

As they sat chatting with the Scout officials, they explained the story of the Book of Mormon in more detail, telling how the forbears of American Indians came from the Near East.

The time came for the elders to leave. Scouters swarmed about them, with words of "we'll never forget your visit" and "hope we'll see you again."

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GIVE US PEACE!

By Ramona W. Cannon.

TO those who have given little attention to Belgium since the days when they eagerly scanned a war map and watched the reported changes of battle fronts, it is a surprise to discover the feeling of peace and well-being that seems to prevail there. The European mission presidents group found Liege an interesting old-world city, where people are occupied, thrifty and interested in life. Built on hills, its houses, when seen in the late dusk, seem like soldiers climbing in military formation, or where there is less precision they suggest old men and women bent under burdens toiling on and up.

In the morning the day's activities begin bright and early. The baker's boy carries his long, unwrapped loaves under his arm to the madame to whom he is delivering; the milkman calls with his milkeans suspended from the yolk he wears across his shoulders; the farmerwoman brings in her berries tied in little cloth bundles, suspended from a long pole carried in either hand. A heavy cart is being pulled up a steep incline by smiling girls, with youths pushing it from behind. Here a dog is helping a man to pull his cart. The housewives daily scrub their doorsteps and the stone facing of their houses as far up as they can conveniently reach. The high water mark is visible and varies with the height of the women.

Nothing is more suggestive of peace than the flower market in the shaded square, where the brightest blooms are mingled with countless bouquets of white blossoms with their perpetual suggestion of purity—white peonies, gladioli, daisies. People who so manifestly love flowers are not people who should be forced into the savage inhumanity of warfare.

It is only when one passes the monuments to the war-dead, or visits the forts or the outlying battlefields that one realizes the different aspect of these pleasant scenes when the roar of bombardment, the shrieking of flying shells, the screams of the dying and the wounded filled the air.

Perhaps we need some visible evidence—some remnant of warfare that we can see and touch to make us sense the actuality of the great struggle with all its horrors. In going to Fort Loncin, just out of Liege, we had such an experience. In the march on Paris at the beginning of the War, one day was scheduled for the capture of Liege. Fort Loncin held out for nine days, thus giving the British and the French opportunity to arrive on the scene and prepare for defence. The fort did not surrender—an enemy shell exploded its powder magazine, blowing the massive concrete structure to pieces. These great fragments still lie buried in the earth like jagged cliffs, and under them the bones of 250 brave men who were at their posts of duty and whose mangled remains could not be extricated from the mass of ruins.

Near Ypres, "Hill 60" has been preserved as nearly as possible in its original condition. We saw a zig-zag trench, with steel pieces placed in the earth in front of it for protection to the soldiers as they fired. Experience taught the armies that a zig-

zag trench meant less death from exploding shells than a straight one.

Near by was a long dugout. We descended the steps and felt the dank, ill-smelling atmosphere enshroud us. It was dark down there below the earth, and ugly. Our feet became damp from the wet earth and boards which are never quite dry although we could hear the distant hum of a pump which is constantly removing the water. In these tombs the soldiers lived for weeks—possibly months—at a time—lads for whom parents had toiled unremittingly that they might enjoy the fruits of civilization.

The hill itself is filled with shell holes. Many horrors occurred after the Armistice from unexploded mines and shells in this territory that had been so hotly contested and had changed hands so many times during the long years of the war. There are shells, cartridges, cannons, helmets, empty boots, skulls of animals. The more revolting reminders of the war have been mercifully cleared away, for the most part.

Once again the fields that flowed with human blood are orderly and fruitful with thriving crops; even the shell holes in "Hill 60" are covered with the kindly growth of nature. Neat little new houses replace the debris of villages and farms. The work of reconstruction still continues, particularly at Ypres itself where terrible devastation was wrought. Governments, individuals, and nature have all combined to try to heal the war wounds. While many scars remain and always will do so, still all that has been accomplished is to be applauded. Particularly does one feel this about the brave people of Belgium, themselves, who seem to be facing life as courageously as they faced death.

BUT what of the future? The work of making munitions goes on at an amazing rate. The factories could not be so busy were the market not favourable. Restlessness, uncertainty and suspicion are in the air. And yet it seems indubitably to be the case that most people as individuals want peace. Belgium youth say so in no uncertain terms. German, French and English youth have declared themselves for peace, as well as those who remember better the slaughter of the dark years from 1914 to 1918. American college girls in a national convention of women put themselves on record as being vehemently opposed to war. Large numbers of young men have done likewise. Very recently in Berkeley 4,000 people, mostly students, met and let it be known "with a forest-like show of hands" that they were opposed to all war preparations and war propaganda, and that they would back whatever might be done against these things. (*Pacific Monthly*—April 19, 1935.)

In Riverside church, New York, on Armistice day, 1933, Harry Emerson Fosdick, the minister, told of his part in the Great War as a chaplain, and of his determination to engage in no other such conflict, or to influence youth to enter it as he had done when he believed that the idealism of the last struggle had justified entering it. He speaks honestly of war as it actually was. He points out that Walter Scott wrote "Charge, Chester,

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THURSDAY, JULY 25, 1935

EDITORIAL

TWO ANNIVERSARIES

“NOT to know the past is to be always as a child” is a bit of wisdom that expresses a great truth. It is out of the knowledge of the past, molded by experiences and skills of the present, that all progress springs. Further, wisdom grows out of previous experiences. And without knowing the past we could not place things of the present in their proper perspective. If we knew nothing of the history of the Church we could have no appreciation of what the Church has done for its members and for the world. Neither would we have a correct idea of the struggles and sacrifices that have been made in modern times in the cause of religious liberty. For certainly within this period those endured by the followers of Joseph Smith and Brigham Young were more trying than those experienced by any other body of religious worshippers.

July 24 is a date that is likely to grow more and more in public recognition with the coming of the years. Like July 4 this is an important date in the struggle for human liberty; but the one is a milestone along the pathway of civil liberty; the other of religious liberty. And during the Christian era in human history religious liberty has been more difficult to attain than civil liberty. This has been due to the darkness of men's minds which entirely blinded them to the divinity of the principle of religious tolerance.

It was on July 24, 1847, that Brigham Young led the 147 weary members of his Pioneer company out of Emigration canyon into the Valley of the Great Salt Lake. This was the end of their thousand-mile trek from the Missouri river over trackless plains and through the roadless and almost impassable canyons of the Rocky mountains. And as they stood on a small plateau at the mouth of the canyon overlooking the Valley, strange emotions stirred within them when they heard their great leader announce, “This is the place.”

At last the saints were free to build their homes even though it were in a desert-looking and forbidding country. Yet it was peaceful; and they thanked God for peace. They richly deserved a place where they could settle in peace. Men then as now desired nothing more ardently than peace, coupled with security. At last after many years of severe sacrifice, keen suffering, bitter sorrow and heroic struggle, peace and security, it now seemed, had been won, they having faith that God would make the forbidding land fruitful for their sake. No people could prize them more

highly than they. So July 24 is a prominent milepost on the long blood-stained pathway that has marked the difficult progress of religious liberty. And the more men prize this liberty the more fervently will the knowing ones thank God for July 24.

But there is another anniversary for which many thousands of Latter-day Saints in the British Isles have been grateful to our Father. It was July 20, 1837—98 years ago—that seven missionaries of the Church—Elders Heber C. Kimball, Orson Hyde, Willard Richards, Joseph Fielding, Isaac Russell, John Goodson and John Snyder—landed on English soil at Liverpool, bringing with them the glad message that God had again spoken from the heavens and had restored His Gospel and Priesthood again to earth. Their coming opened up the first foreign mission of the Church. They immediately went to Preston, 30 miles north of Liverpool, where they preached their first public sermons in this country, on July 23, 1837. They were young men fired with an earnest testimony of the divinity of the Church they represented. Multitudes heard them and their immediate successors gladly and many were baptized into the Church.

In those days people generally read and believed the Holy Bible. When they heard these young men expound the scriptures so clearly and convincingly many were “pricked in their hearts” and accepted the Gospel, for the preaching was only the teachings of Jesus and His Apostles, made plain to them by these divinely inspired teachers.

Would it be the same today if the people only believed the Bible as it is written? Would not logic drive them to the Church, reason not permitting them to accept the divinity of the Bible and deny the truthfulness of Mormonism?

This raises the question: Is faith in God—in the God of the Bible—growing stronger or weaker? Those who believe—as all Latter-day Saints believe—in the integrity of the Holy Bible must be saddened by the rejection of the authority of the Bible by such large numbers of people. And yet is unbelief not a condition in the last days foretold in various places by the Bible itself? Is it not one of “the signs of the times?” The situation is certainly challenging to Latter-day Saints. Yet in it all is proof that the true spirit of prophecy inspired the scriptural prophecies relative to the last days.—JOSEPH F. MERRILL.

HAWAIIAN STAKE ORGANIZED

THE first stake of the Church organized off the mainland of the North American continent is now functioning in the Hawaiian islands. The stake was created under the direction of President Heber J. Grant and President J. Reuben Clark Jr., Sunday, June 30. Elder Ralph E. Woolley, formerly of Utah, was chosen president, with Edward L. Chissold as first counsellor and Arthur Park as second counsellor.—WENDELL J. ASHTON.

AUXILIARY GUIDE FOR AUGUST

GENEALOGICAL DEPARTMENT

Second Week in August. Lesson 15. Bring pictures of persons named on your own Pedigree Chart, mounting paper and paste for laboratory period.

Fourth Week in August. Lesson 16. "Form for Baptism and Endowment." Actual work upon Baptism and Endowment forms will take place in the laboratory period. Each person should have two forms or those in a lesson manual. And each person will need a copy of the "Buck" One Family Group Records. Persons who did the laboratory work for Lesson 10 will have an extra set of these forms which persons without lesson books could use.—CONWAY A. ASHTON.

SUNDAY SCHOOL

SACRAMENT GEM FOR AUGUST

BLESS us, O Lord, for Jesus' sake ;
O may we worthily partake
These emblems of the flesh and blood
Of our Redeemer, Saviour, God !

GOSPEL DOCTRINE—LESSON OBJECTIVES

August 4. Objective: To show that the record of the Master's life is the most heroic record written and that all can increase their courage by studying it.

August 11. Objective: To show that fear is the common enemy of man and the way to overcome it is to cultivate faith.

August 18. Objective: To show that faith is not only a principle of religion but the motive power of effort; that through its cultivation one increases his power to achieve.

August 25. Objective: To show that inspiration comes from contact with great souls and to radiate this influence is a high and valuable form of service.

Lesson enriching incidents from lives of great men are given, as well as questions and problems, for each lesson in *The Instructor*.

GOSPEL MESSAGES—LESSON OBJECTIVES

August 4. Objective: All peoples are the children of God and are therefore subjects of salvation.

August 11. Objective: To show that goodwill ought to prevail between the peoples of the earth, regardless of the nation to which they may belong.

August 18. Objective: To create a feeling of the horror of war and to bring a feeling that will result in a better treatment of the people who live in other nations.

August 25. Objective: Same as above. Be sure to read the lesson texts carefully for this and the above lesson to decide what material to present for each. *The Instructor* gives an excellent type of procedure for each lesson.

NEW TESTAMENT—LESSON OBJECTIVES

August 4. Objective: To teach that mothers and children are loved of God, and that the faith of a child is necessary for those who would enter the Kingdom of God.

August 11. Objective: To teach that we should go to the House of the Lord often in order to keep in remembrance this sacrifice of the Saviour by partaking of the sacrament of the Lord's Supper, and renew our determination to serve God.

August 18. Objective: To teach that earnest prayer brings calmness and power to one even under the most trying circumstances.

August 25. Objective: To teach that we who will indeed "follow" Jesus must be willing to give our all for the Gospel of Christ and be ready to forgive those who wrong and persecute us.

Many authoritative selections have been assembled in *The Instructor* to enrich the lessons.

CHURCH HISTORY—LESSON OBJECTIVES

August 4. To see the difference between travel of Pioneers and of people who live today. Application: Let us check the various advancements made for us since the stage coach days, finding, too, if we are doing our duty a little better because of our modern advantages.

August 11. Objective: To show that the pony express with its speedy mails was but another step forward. Application: Today's problems are not often in the nature of hazards from outside forces; but boys and girls should be as well prepared to battle for the truth.

August 18. Objective: To show that the development of railroads paved the way for the rapid spread of the Gospel. Application: Have the pupils tell how the railroad has benefitted them as well as the Church.

August 25. Objective: To see how the Pioneers used their leisure time. Application: The boys and girls should talk about the right kind of amusements.

Teacher's Note: If Elders John Ridge Hicks and Ralph W. Hardy come to your district to give their special Red Indian programme, ask to have them come to your regular Sunday School class some Sunday to tell Indian stories and to show Indian handiwork. Invite outside children, perhaps from the Primary Association, to come to this special occasion.

PRIMARY DEPARTMENT—LESSON OBJECTIVES

August 4. Objective: "Do What Is Right. Let the Consequence Follow." Application: Ask children how they would react to certain situations, for example: A child breaks a pretty vase. When its mother asked about it, what would the child say?

August 11. Objective: "God blesses those who reverently worship Him." Application: What is the building called where we hold Sunday School? It, too, is called God's house. What should people do when they go there? Which day do we go to His house to worship?

August 18. Objective: Courageous and truthful people are honoured of God and men. Application: Let each child tell an incident in his or her life when they had the courage to do the right thing. Even the simplest story from each one will help them try to be courageous and truthful.

August 25. Objective: "We should love and respect our leaders." Application: What can girls and boys do to show the branch president, the superintendent and teachers they love and respect them?

KINDERGARTEN—LESSON OBJECTIVES

August 4. The children's Period. See *The Instructor*.

August 11. Objective: God blesses those who have faith in Him and His servants.

August 18. Objective: Those who love and serve little children grow, day by day, nearer to God.

August 25. Objective: Seek to learn and obey God's word and His blessings will be manifold.

Teachers' Note: See the lesson enriching incidents given in *The Instructor*.

SUPERINTENDENTS

August is the month for concentrating upon Enlistment Committee visits. Is your school going to show an increase of enrollment over last month when the monthly report is made out August 20th? The more intense your activity, the greater gain will your Sunday School make,—

BRITISH MISSION SUNDAY SCHOOL BOARD.

MESSAGES EXCHANGED WITH ROYALTY

ON the occasion of the recent conference of the European mission presidents in Liege, Belgium, a message was sent to Their Majesties, King Leopold III and Queen Astrid of Belgium. A gracious reply was returned. The messages are printed here :

Liege, Belgium
July 3, 1935

To Their Majesties,
The King and Queen of the Belgians,
Royal Palace,
Brussels, Belgium.

The Presidents of the European Missions of the Church of Jesus Christ of Latter-day Saints, assembled in convention at Liege, remember with deep emotion the visit that was made to Salt Lake City, Utah, by His Majesty King Leopold and his august father. They express to Your Majesties their thanks for the hospitable reception that they, in their turn, received in your beautiful country. They address to you their homage and sentiments of respect.

(Signed)

JOSEPH F. MERRILL, President of the European Missions

JOSEPH J. CANNON—England

MILTON H. KNUDSEN—Norway

ALMA L. PETERSEN—Denmark

ARTHUR GAETH—Czecho-Slovakia

ROY A. WELKER—Germany

PHILEMON M. KELLY—Switzerland

BADWAGAN PIRANIAN—Palestine

T. EDGAR LYON—Holland

HUGO D. E. PETERSON—Sweden

DANIEL J. LANG—President of the French and Belgian Mission

The reply :

Brussels, Belgium
July 4, 1935

Mr. Daniel J. Lang, President of the French and Belgian Mission,
Hotel d'Angleterre,
Liege, Belgium.

The King and the Queen were particularly touched by the sentiments of sympathy that you expressed to them on the occasion of the convention of the European Mission Presidents of the Church of Jesus Christ of Latter-day Saints: Their Majesties have charged me to submit to you and to all those attending the convention their thanks.

(Signed)

State Secretary of the House of the King

(Sent in French. Translated by President Daniel J. Lang)

TELLING THE REDMAN'S STORY

(Concluded from page 469)

That marked one of the highlights of a new method of introducing the Gospel in Great Britain. Wherever Elders Hicks and Hardy have gone they have broken down prejudice and created in its stead a feeling of goodwill.

They began their Red Indian programme tour by lecturing before the Toc H unit at Kidderminster, Worcestershire, June 17. Mr. C. R. Millett, secretary of the group, expressed the feelings of the club toward the demonstration in a letter to the elders the following day. Among other things, he said, "Our chairman, Mr. W. L. Watkins, and myself wish to thank you on behalf of the branch for the fine show you and your colleague put on for us last night. The traditions and ceremonies of the Red Indian are always interesting subjects and your demonstration makes one want to know more."

The elders next appeared before the Kidderminster Regnall league, a group which fosters interest in the æsthetic side of life.

A letter of appreciation from the secretary, Mr. J. W. Dewsbury, bespoke the reception accorded the elders' visit: ". . . The result was one of the most fascinating and educational evenings we have ever had. The lecture was admirably presented and with story and illustration brought out facts which greatly illuminated a little known subject. . . ."

Later in the same week the programme was presented in the Kidderminster branch chapel and then in the home of an investigator in Bewdley.

MOVING to Birmingham, they gave the programme at the district union meeting; then to a group of saints and friends in the Handsworth branch hall; and again to the mothers and Boy Scouts of St. George's Presbyterian church. After they had given their exhibition before 400 school boys and their masters at the Ilmington Road Senior Boy's school in the city, the elders received a note from Mr. F. L. Puddephat, headmaster, which in part said: "I have pleasure in stating that the lecture-demonstration about the life of the Red Indian as given here by Messrs. Hicks and Hardy is interesting, informative and eminently suitable for the senior children of elementary schools."

On nine occasions over a period of three weeks the elders presented their programme before a total of 1,000 persons, everywhere leaving the story of the Book of Mormon and some teachings of the Gospel. The reception has been the same everywhere, as Mr. Percy W. Horne, deputy county commissioner of Birmingham Boy Scout council said, "It was an excellent 'turn' and very well received."

Accompanying Elder Hicks and Hardy on their tour are Elders A. Park Smoot and Eargle C. Harmsen, who arrange bookings and publicity.

This new method of proselyting, as suggested and planned by President Joseph J. Cannon, is a new and unique one, but nevertheless powerful in opening the Gospel door to many souls.

GIVE US PEACE!

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charge! On, Stanley, on!"—the last word of Marmion. Macaulay wrote:

How can man die better
Than facing fearful odds,
For the ashes of his fathers,
And the temples of his gods?

Tennyson wrote:

Stormed at with shot and shell,
Boldly they roared and well,
Into the jaws of Death,
Into the mouth of Hell
Rode the six hundred.

But not one of these three men writing of the glory of war had ever seen war. We have heard little of its glories from the soldiers of the last war. Rather, says Fosdick, they agree with George Washington that "war is the shame of mankind," and with Field Marshall Haig, who said, "It is the business of the churches to make my business impossible!"

It seems necessary that people must desire peace as nations, as well as individuals. If we all want peace we should have it. Certainly no blanket prescription can be given for the maintenance of peace. But one thought might be considered. Mob psychology has brought about lynchings, strikes and revolutions. Perhaps if we would all desire peace with sufficient vigour and intensity, mob psychology might prevent further warfare.

NEWS OF THE CHURCH IN THE WORLD

Appointment of Elder Alonzo A. Hinckley of the Council of Twelve to the position of adviser to the Primary association general board was announced recently by the First Presidency. Elder Hinckley succeeds President David O. McKay, who has served in the capacity since 1918. Sharing the advisory duties with Elder Hinckley is Presiding Bishop Sylvester Q. Cannon, who has held the position since 1926.

Guests to the King of Denmark, Christian X, in his palace in Copenhagen were Elder Andrew Jenson, assistant Church historian, and President Alma L. Petersen of the Danish mission, Tuesday, July 16. The pleasant audience with the King climaxed a series of visits Elder Jenson has had with the notables of Denmark as a representative of the State of Utah in presenting a replica of the Pioneer wagon to the Danish

government. While in England, en route to Denmark, Elder Jenson wrote an article especially for the *Millennial Star* on the significance of the Pioneer wagon and his official visit to his native land.

Associated with the Tabernacle choir for the past five years, Elder Albert J. Southwick has been appointed to direct the group during its six-day concert presentation beginning July 19 in the Ford Bowl amphitheater at San Diego Exposition in California. The appointment was made by Bishop David A. Smith, president of the choir. Elder Southwick will continue in the capacity until a successor to the late Professor Anthony C. Lund is chosen. Elder Southwick has served as assistant director for the past two years, in addition to acting as music director of radio station KSL in Salt Lake City.

FROM THE MISSION FIELD

Transfers: Elder John P. Gleave was transferred from the Scottish to the Newcastle district, July 16.

Elder David Y. Rogers was transferred from the Irish to the Liverpool district, July 22.

Arrivals and Assignments: Elder Abraham Noble and his wife, Annie Emma D. Noble, who have been in England since March 15, were called to labour in the Nottingham district for a short term mission, July 1.

Elder Dean Wilson Francis arrived from his home in Santa Ana, California and was assigned to labour in the Scottish district, July 9.

Elder Alexander McLachan, Jr. arrived from his home in Gilbert, Arizona and was assigned to labour in the Scottish district, July 9.

Elder Robert Stringham Stevens arrived from his home in Salt Lake

City, and was assigned to labour in the Welsh district, July 9.

Elder David Cutler Thomas arrived from his home in Salt Lake City, and was assigned to labour in the Hull district, July 9.

Elder Joseph Snow Wood arrived from his home in Salt Lake City, and was assigned to labour in the Hull district, July 9.

Elder John W. Boud Jr. arrived from his home in Salt Lake City, and was assigned to the Liverpool district, July 9.

Elder Ervin Clark King arrived from his home in Magna, Utah, and

was assigned to the Liverpool district, July 9.

Elder Austin Miller Scott arrived from his home in Salt Lake City, and was assigned to the Irish district, July 9.

Doings in the Districts: London—Growth of the Church in Europe was pointed out by President Joseph J.

Cannon in his remarks at the sacrament meeting of the South west London branch at Battersea Town hall, Sunday, July 14. President Cannon related several faith-promoting experiences that were told at the conference. Other visitors at the services were District President Andre K. Anastasiou, Sister Ramona W. Cannon, Dr. Oscar Russell of Ohio State university, Sister Olga Carlson of Logan, Utah

and a member of the National Girl Scout Council of America, and Sister Fanny Morgan and her daughter, Gladys, from Granite stake, Salt Lake City.

Under the direction of District President Andre K. Anastasiou, the Letchworth branch was reopened with services Sunday, July 7, in the Letchworth Labour hall. Fifteen persons bore their testimony in the afternoon fast meeting, and 25 persons attended the evening sacrament meeting.

Scottish—Fifty persons enjoyed

In Appreciation

Printed here is an interesting letter recently received at Mission headquarters:

Portsmouth, Hants.

“Dear Editor:

“I just want to write to congratulate you on your issue of the *Millennial Star* of June 6. I am not a member of the Church of Jesus Christ of Latter-day Saints, but I hope to be soon. I must say how I appreciate the spiritual value of the *Star*. I enjoy reading every issue, but about the one of June 6 I felt I must write and congratulate you and your associates.

“Hoping you will excuse this letter, I remain

“Yours faithfully

“L. WARREN.”

Star readers will remember that the issue of June 6 contained the international wireless address of President Heber J. Grant.

a Sunday School picnic of the Edinburgh branch held in Davidson's Mains park, Saturday, July 6. Races and games were conducted by District President William Stout.

Irish—Members and friends of the Belfast branch were guests of the M. I. A. in an excursion to Helens bay on Saturday, July 6. A programme of bathing, games and refreshments proved entertaining on the sandy sea shore. Branch President Joseph Darling, Supervising Elder Keith M. McFarlane and Brother and Sister Joseph Ditty of the M.I.A. were in charge of the affair. Brother and Sister Thomas Graham of Scotland, who were spending their holiday in Ireland, were special guests.

Manchester—At services held in Manchester branch chapel, Thursday June 13, Brother James Smith, aged 78, was baptized and confirmed a member of the Church by District President William Gregson.

As part of the summer activity of M. I. A., 23 members and friends of the Oldham branch were con-

ducted through the printing works of the Oldham *Chronicle*, observing the process of publishing a newspaper.

Liverpool—At the invitation of the adult school of the St. Helen's Free Church, Elder William F. Homer and Brother Horace E. Heyes of Wigan branch spoke before the group on Latter-day Saint teachings, Sunday, July 7. Following the talks, the time was turned over to questions and Gospel literature was distributed. After the meeting, Elder Homer and Brother Heyes were guests of Mr. William Dodd, son of the president of the Free Church, who was absent at the time.

Nottingham—The genealogy society of the Eastwood branch sponsored a social in the branch hall, Tuesday, July 2, under the direction of Brother Sidney Allen and Sister Annie Wild. A programme of recitations and musical numbers was presented, and then refreshments were served by the Relief Society.

DEATHS

BROWN—Funeral services for Sister Rachel Elizabeth Brown, 78, of Burnley branch were conducted in the branch chapel Friday, July 5, under the direction of Branch President John R. Moore. Sister Brown passed away July 2. Brother Hodson Holgate delivered the funeral sermon and Supervising Elder Joseph Fielding Smith Jr. dedicated the grave in Burnley cemetery.

WALSH—Final tribute was paid

to Brother John Walsh, 24, of Burnley branch and was formerly of Nelson branch, who died July 9, in services conducted under the direction of Elder Ralph J. Pomeroy at the Walsh home in Burnley, Friday, July 12. Interment followed in Wheatley Lane cemetery. Brother Willie Duckworth dedicating the grave. Last rites at the graveside were also offered by officers of the R. O. A. B., of which Brother Walsh was a member.

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PUBLISHER: JOSEPH J. CANNON, 5 GORDON SQUARE, LONDON, W. C. 1

EDITOR: JOSEPH F. MERRILL, 5 GORDON SQUARE, LONDON, W.C. 1

ASSOCIATE EDITOR: WENDELL J. ASHTON, 5 GORDON SQUARE, LONDON, W.C. 1